

ATTRIBUTE OF OMNIPOTENCE
Psalm 62:11; 1 Timothy 6:15; Revelation 19:6

Omnipotence is another one of the essential attributes of God. "God hath spoken once; twice have I heard this; that power belongeth unto God" (Psalm 62:11). "For who in the heaven can be compared unto the LORD? who among the sons of the mighty can be likened unto the LORD?" (Psalm 89:6). "Which in his times he shall shew, who is the blessed and only **Potentate**, the King of kings, and Lord of lords" (1 Timothy 6:15). "And I heard as it were the voice of a great multitude, and the voice of many waters, and as the voice of mighty thunders, saying, Alleluia: **for the Lord God omnipotent reigneth**" (Revelation 19:6).

Omnipotence and sovereignty are linked together and cannot be apart. One cannot exist without the other. Omnipotence means God's absolute power, and sovereignty means God's ruling with all authority and reigning with absolute power. To reign God must have power, to reign sovereignly with all authority, God must have all power (Almighty is used 56 times and only for God because He only is Almighty). We cannot have a right conception of God unless we think of Him as all-powerful, as well as all-wise. He who cannot do what He will, and perform all His pleasure cannot be God. As God has a will to resolve what He deems good, so has He power to execute His will. "Great is our Lord, and of great power: his understanding is infinite" (Psalm 147:5).

In God, omnipotence is not a name given to the sum of all power, but an attribute of a personal God who is the Father of our Lord Jesus Christ and of all who believe in Him unto eternal life. "Thy people shall be willing in the day of thy power, . . ." (Psalm 110:3).

The Lord Jesus Christ is represented as having a mighty influence on this earth. When He went to be glorified with His Father He had power given to Him over all flesh (John 17:2). When the Lord God omnipotent reigneth it will be the fulfillment that He is the "blessed and only Potentate" (Psalm 93:1,2; 95:3; 96:10; 97:1; 99:1; Daniel 7:13,14). After His resurrection Christ told the disciples of His power, ". . . All power is given unto me in heaven and in earth" (Matthew 28:18). His power on earth began during the book of Acts, and will be fully seen when the Lord returns and reigns. His power in heaven is that Christ is Head over all principality and power (Ephesians 1:22,23; Colossians 2:10).

A. God will do all His pleasure.

"But our God is in the heavens: he hath done whatsoever he hath pleased" (Psalm 115:3). "For I know that the LORD is great, and that our Lord is above all gods. Whatsoever the LORD pleased, that did he in heaven, and in earth, in the seas, and all deep places" (Psalm 135:5,6).

"Remember the former things of old; for I am God, and there is none else; I am God, and there is none like me, Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure" (Isaiah 46:9,10).

The **eternality** of God tells us that before there was a world, God planned everything that would come to pass, the means, the circumstances, the providences, the times, and the results. The **immutability** of God tells us nothing in God's plan could ever be changed. The **omnipotence** of God tells us that everything planned in eternity, and that could not be changed, He has the power to execute in every detail. He who cannot do what he wills to do, and perform all his pleasure cannot be God. An eternal and immutable God must have the power to execute His counsel and purpose, or He is not God. God could not be omnipotent if He were not eternal. The title of Almighty agrees not with a nature that had a beginning, for whatsoever hath a beginning, was once

nothing. Where there is no being there is no power. "God is not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?" (Numbers 23:19). "So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but shall accomplish that which I please, and it shall prosper in the thing whereto I sent it" (Isaiah 55:11).

God could not properly be Almighty if He were not always mighty. If God be omnipotent, then nothing can impair Him, and He that hath all power can have no hurt. If He doeth whatsoever He pleaseth, nothing can happen against His will. The omnipotence and eternity of God are linked together, God is Almighty because He is eternal, and eternal because He is Almighty. "I am Alpha and Omega, the beginning and the ending (eternity), saith the Lord, which is, and which was, and which is to come, the Almighty (omnipotence)" (Revelation 1:8). God possesses what no creature or created being can, i.e. an incomprehensible plenitude of power, a potency that is absolute. Potentate, i.e. a ruler with great, and all, authority.

The omnipotence of God is that ability and strength which God only possesses to bring to pass whatsoever He pleases, whatsoever His wisdom directs, whenever He pleases, and always as He pleases. God's omnipotence is almighty and not limited in regard to action. God's omnipotence is like Himself, it is what He is, infinite, eternal, incomprehensible, and cannot be restrained or frustrated by the creature. God, the self-existent eternal God, the Creator, is the source of all the power that there is, and power emanates from God, thus God is equal to all the power there is. We are unable to conceive of omnipotence itself. There is infinitely more power lodged in the nature of God than is expressed in all His works. We see only a small part of His might in creation, providence, and redemption. Of all the things mentioned in Habakkuk 3:3-16, rather than a display of His power, God says it is "the hiding of his power." Thus the fearful convulsions which He works in nature conceal more of His power than they reveal of His infinite might.

Omnipotence and sovereignty are the attributes by which God rules His entire creation, and to be sovereign God must be all powerful, all knowing, and absolutely free. God is all of these. He is absolutely free to do whatever He wills to do anywhere, and at any time, in carrying out His eternal counsel and purpose in every single minute detail without interference. God is absolutely free because no one, and no thing can hinder Him, or compel Him, or stop Him. He is able to do as He pleases, always as He pleases, everywhere He pleases, and forever do so. God possesses absolute universal authority. Can we ever even imagine the LORD God of hosts having to request permission of anyone to do something? To whom higher could He go? "Thus saith the LORD the King of Israel, and his redeemer the LORD of hosts; I am the first, and I am the last: and beside me there is no God" (Isaiah 44:6).

One of the tragedies of our day is the secularized mentality that abounds. Men of God see God, humanism sees the laws of nature. Men of God see God ruling, humanism sees things ruled by the laws of nature, and thus are removed from the presence of God. Men of God see in the world of nature the paths that God's power and wisdom take through creation, humanism sees chance and mother nature. The man of God is not concerned with the footprints of God along the paths of creation, but with the God who treads those paths. To the man of God, God is personal Being, but in humanism He is only an influence.

Since God has at His command all the power in the universe, He can do anything as easily as anything else. All His acts are done without effort. He expends no energy that must be replenished. His self-sufficiency makes it unnecessary for Him to look outside of Himself for renewal of strength. All the power required to do all that He wills to do lies in the undiminished fulness of His own infinite Being. While God delegates power

to the creature (not a creature in the universe has an atom of power except what God gives him, Job 1; John 19:10), God gives, but He does not give away. He always remains what He has forever been, the Lord God omnipotent. He has never surrendered the least of His power, and He is independent of all created things (Job 38:4-7).

We know that whatever God has purposed to do He has the power to execute it. We know that God's perfections will yet receive universal acclamation and all will bow the knee and confess that Jesus Christ is Lord to the glory of the Father. We know that this present imperfect order will be done away with and a new heaven and earth will be established forever. God's omnipotence and sovereignty are moving in infinite wisdom and perfect precision of action. "Say unto God, How terrible art thou in thy works! through the greatness of thy power shall thine enemies submit themselves unto thee. . . He ruleth by his power forever: . . ." (Psalm 66:3,7). "But unto the Son he saith, Thy throne, O God, is for ever and ever: A sceptre of righteousness is the sceptre of thy kingdom" (Hebrews 1:8).

"There is no attribute more comforting to His children than that of God's omnipotence and sovereignty. Under the most adverse circumstances, in the most severe trials, they believe that Sovereignty has ordained their afflictions, that Sovereignty overrules them, and that Sovereignty will sanctify them all. There is nothing for which the children ought more earnestly to contend than the doctrine of their Master over all creation---the Kingship of God over all the works of His own hands---the Throne of God and His right to sit upon that Throne. On the other hand, there is no doctrine more hated by worldlings, no truth of which they have made such a football, as the great, stupendous, but yet certain doctrine of the Sovereignty of the infinite Jehovah. Men will allow Him to be in His workshop to fashion worlds and make stars. They will allow Him to be in His almonry to dispense His alms and bestow His bounties. They will allow Him to sustain the earth and bear up the pillars thereof, or light the lamps of heaven, or rule the waves of the ever-moving ocean; but when God ascends His Throne, His creatures then gnash their teeth. And we proclaim an enthroned God, and His right to do as He will with His own, to dispose of His creatures as He thinks well, without consulting them in the matter; then it is that we are hissed and execrated, and then it is that men turn a deaf ear to us, for God on His throne is not the God they love. But it is God upon the throne that we love and preach. It is God upon His throne whom we trust." (Spurgeon)

By virtue of God's omnipotence, and Christ having power over all flesh, we can rest in the fact that everything in the world moves at His permission. "And all the inhabitants of the earth are reputed as nothing: and he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou?" (Daniel 4:35). Behold His unchanging authority (Psalm 89:6), His power to cleanse the leper (Matthew 8:3), His power to forgive sins (Matthew 9:6), to do as He pleases (Matthew 20:15), to lay down His life and take it up again (John 10:17,18), and His power in resurrection (John 11:43,44; Ephesians 1:20).

B. God's power in creation.

"In the beginning God created the heaven and the earth" (Genesis 1:1). Before man can work he must have both tools and material, but God needs nothing, and by His Word alone out of nothing made all things. "By the word of the LORD were the heavens made; and all the host of them by the breath of his mouth. . . For he spake, and it was done; he commanded, and it stood fast" (Psalm 33:6,9). "Let them praise the name of the LORD: for he commanded, and they were created" (Psalm 148:5). God demonstrated His power over His creation by purging the earth with the flood. "And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth. . . And, behold, I,

even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein is the breath of life, from under heaven; and everything that is in the earth shall die" (Genesis 6:13,17).

In creation God set the bounds of the waters and these bounds are the uncrossable limits for them. "He hath compassed the waters with bounds, until the day and night come to an end" (Job 26:10). "Thou hast set a bound that they may not pass over; that they turn not again to cover the earth" (Psalm 104:9). "Fear ye not me? saith the LORD: will ye not tremble at my presence, which have placed the sand for the bound of the sea by a perpetual decree, that it cannot pass it: and though the waves thereof toss themselves, yet can they not prevail; though they roar yet can they not pass over it?" (Jeremiah 5:22).

C. God's power in preservation.

God not only spake the world into existence, but God sustains that which He created. "For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: And he is before all things, and by him all things consist, i.e. are held together" (Colossians 1:16,17). "Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, . . ." (Hebrews 1:2,3).

No creature has power to preserve itself. God created all things to sustain and preserve man before he was ever created. We will not run out of natural resources, we need not fear global warming, or greenhouse effects. Man may abuse the creation of God, but he cannot destroy it.

D. God's power in government.

"For the kingdom is the LORD's: and he is the governor among the nations" (Psalm 22:28). In government God controls the rulers of the nations. "He raises monarchs to their thrones and sinks them as He please." (Isaac Watts). "For promotion cometh neither from the east, nor from the west, nor from the south. But God is the judge: he putteth down one, and setteth up another" (Psalm 75:6,7).

God restrains the malice of Satan. "And the LORD said unto Satan, Behold, all that he hath is in thy power; only upon himself put not thine hand. So Satan went forth from the presence of the LORD" (Job 1:12). "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour" (1 Peter 5:8). Satan is filled with hatred of God, and would do to all believers as he did to Job, but God restrains him to a large extent and prevents him from carrying out his evil designs, and confines him within His ordinations.

God's government restrains the natural corruption in man. Who can conceive the frightful lengths to which men would go were God to remove His governing hand? "Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips: Whose mouth is full of cursing and bitterness: Their feet are swift to shed blood: Destruction and misery are in their ways" (Romans 3:13-16). Unbridled licentiousness would triumph in the world if the power of God did not interpose to deter it. "LORD, how long shall the wicked, how long shall the wicked triumph? How long shall they utter and speak hard things? and all the workers of iniquity boast themselves?" (Psalm 94:3,4).

E. God's power in judgment.

When God smites none can resist Him. "Can thine heart endure, or can thine

hands be strong, in the days that I shall deal with thee? I the LORD have spoken it, and will do it. And I will scatter thee among the heathen, and disperse thee in the countries, and will consume thy filthiness out of thee" (Ezekiel 22:14,15). When man had corrupted his way upon the earth, God said He would bring a flood upon the earth, and none could change the decree. Man was entirely helpless before the rising waters. When Sodom and Gomorrah became so wicked and their sin very greivous, God rained brimstone and fire out of heaven, and none could stop His hand. When it was God's time to bring Israel out of the Egyptian bondage, Pharaoh and his armies were helpless, and God drowned them all in the waters of the Red Sea.

God will yet display His mighty power upon the unredeemed and the reprobate by supernaturally preserving their bodies and souls amid the eternal burnings in the Lake of Fire. "What if God, willing to shew his wrath, and to make his power known, endured with longsuffering the vessels of wrath fitted to destruction" (Romans 9:22). "Where their worm dieth not, and the fire is not quenched. For everyone shall be salted with fire, and every sacrifice shall be salted with salt" (Mark 9:48,49).

F. God's power in salvation.

"For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. So then it is not of him that willeth, nor of him that runneth, but of God who sheweth mercy. . . Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth" (Romans 9:15,16,18). "Thy people shall be willing in the day of thy power: . . ." (Psalm 110:3).

"So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but shall accomplish that which I please, and it shall prosper in the thing whereto I sent it" (Isaiah 55:11). "For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing assunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart" (Hebrews 4:12). "And you hath he quickened, who were dead in trespasses and sins" (Ephesians 2:1).

We see the work of salvation in type when Lazarus was raised from the dead. "And when he thus had spoken, he cried with a loud voice, Lazarus come forth. And he that was dead came forth bound hand and foot with graveclothes: and his face was bound with a napkin. Jesus saith unto them, Loose him, and let him go" (John 11:43,44).

"And as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven: And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me?" (Acts 9:3,4). "But when it pleased God, who separated me from my mother's womb, and called me by his grace, To reveal his Son in me, . . ." Galatians 1;15,16). Just as in creation, God spake and it was done.

In the believer's life God's power is manifested in subduing the flesh without and within. This power having been given to our glorious Christ, He gives eternal life to His people, and this removes every obstacle and hindrance even though all the powers of earth and hell are united to oppose it. He gives us the new nature to enjoy the present possession of eternal life, eyes and ears, affections and understanding, and puts away sin, renews our soul, conquers death, slays the enmity, and finally subdues the flesh itself until "death is swallowed up of life."

Summary.

"We may well tremble before such a God! To treat with impudence One who can crush us more easily than we can a moth, is suicidal policy. To openly defy Him who is clothed with omnipotence, who can rend in pieces or cast us into hell at any moment He pleases, is the very height of insanity. To put it on its lowest ground, it is but the part of

wisdom to heed His command, "Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. . . ." (Psalm 2:12).

Well may the enlightened soul adore such a God! The wondrous and infinite perfections of such a Being call for fervent worship. If men of might and renown claim the admiration of the world, how much more should the power of the Almighty fill us with wonderment and homage. "Who is like unto thee, O LORD, among the gods? who is like thee, glorious in holiness, fearful in praises, doing wonders" (Exodus 15:11).

Well may the saint trust such a God! He is worthy of implicit confidence. Nothing is too hard for Him. If God were stunted in might and had a limit to His strength we might well despair. But seeing that He is clothed with omnipotence, no prayer is too hard for Him to answer, no need too great for Him to supply, no passion too strong for Him to subdue, no temptation too powerful for Him to deliver from, and no misery too deep for Him to relieve." (A.W. Pink)

"The LORD is my light and my salvation; whom shall I fear? the LORD is the strength of my life; of whom shall I be afraid?" (Psalm 27:1). "Now unto him who is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us" (Ephesians 3:20).